RELIGION IN THE PHILIPPINES.

Some Tribes Have None by Instinct—Superstition Very Prominent

Numerous Deities.

By HYLAND C. KIRK.

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town of the Philippines, and hears a great outery in a neighboring ualay, or native "Saquit-casaquit liuauau ulu laki!" "Grief-sorrow on my head!" he may feel tolerably sure that some member of that family is dead and that the funeral services have promptly begun. If the deceased is a datto on person of prominence, a crowd will assemble in front of the dwelling, professional wailers will come in, presently lantacas, and perhaps can-non, will be brought, the panditas or priests will enter, and amid the lulls of shouting and firing without, one may possibly hear the alternation of prayers and lamentation within; all confusedly blending to produce a most complete prodigious

Yet this is an entirely consistent manifestation of Moro character and faith. In the lamentations, his sorrow is evidenced so that all may be duly impressed; the prayers are for the safety of the departed spirit; while the shouts and military dis-play are intended to intimidate the black angels seeking to torture the lonely soul on its perilous way across Titay, Maguiput, the narrow bridge, no wider than the single thread of ualay a lalaua (spider's web), vet as long and deep as Dunia (the world), over which all mankind must sooner or later pass. If no evil impedes, this transit is made swifter than kilab (the lightning's flash); but if the soul is tinged with sin, the Miadadari Maitem (black angels) are sure to divert its course and it drops into pingas di matecad, or bottomless pit, where, with infidels and blasphemers, it receives all the tortures it deserves. These torments come not from sulphurous flames, but are inflicted by ebon-hued imps armed with cunninglycontrived implements for that purpose. After the body is buried in the cemetery, the head of a cock is placed on the grave, with a live coal upon it, a symbolic warning to the same dusky spirits not to interfere with the course of the departed. At times visits are made to the grave, and the lonely one is encouraged in his contest with the dark powers of the mid-world by repeated cries of: "Panguinguileke di!" (Have no fear), "Talu manuarau!" (Speak boldly), and similar phrases. Food is sometimes placed on the grave for refreshment of travelers and to secure their good

There is usually some relation indicated between burial customs and ideas of a future life. The Samales of Mindanao prior to their conversion were accustomed to bury their dead in coffins made of two precess of wood, one fitting over the other.

These were placed upon elevated platforms with a thatched covering, in natural caverns, or excavations in rocks. Food of various sorts was also placed near, but this was for the benefit of the departed rather than the living.

FEASTS OF THE FUNERAL.

The Subanos, in their burial customs convert the sacrifices to Dinata-sa-langit, the god of heaven, into a funeral feast, rock on the bank of a river, where he might be venerated by the pions. A watch was set over it for a certain time, lest cient to explate his crime. Eventually the boots should cross over, and the dead day after death the body is wrapped in sail-cloth or matting, a grave is dug some three or four feet deep, near the house of the deceased, and the interment is made on a framework of canes at the bottom of the grave, covered with leaves. The body In its wrappings is placed on this and auother framework constructed above it, upon which food, clothing and the weapons The grave is then filled in with great care, and the sacrificial feast follows. The period of mourning is concluded on the eighth day, when another feast is held and chickens, eggs, rice, buyo and tolacco and copious quantities of rice-beer are con-sumed. Singing, dancing and general pa-laver follow; and the feast concludes with a ceremony in which the priest formally transfers the soul of the deceased to the celestial realms, and respectfully entreats it to go quietly along with Dinata-sa-lan-git, and make no more trouble for its

The Monteses, who occupy the moun-tain region of north central Mindanao, bury their warriors in the open country with spear, kris, and bolo beside them. Crossed stakes are fixed over the grave upon which a protective covering of bark out the devil, he undertook the expedition or nipa is constructed. A bag of rice is against the hanted rocks, which were suspended from above the tomb, that the defunct may have food sufficient to sustain him on his way to the top of Mount Balatacan, from whose summit each soul takes a leap into the next world, landing high up in Heaven, or in the lowest depths, according to the deeds done in the body.

After making this great leap there is no chance or possibility of the soul's rising higher; it must through eternity remain at the level attained in that leap. They make great ado when a death occurs, something after the manner of the Moros, and when the deceased is held in great respect the period of mourning may continue for a Among the mountain tribes this period is always indicated by the long flowing hair, which is unrolled during this time and allowed to hang freely. The hair is never cut, but ordinarily is rolled into a knot and tied with a musala, or ker-

SCARING DEATH WITH NOISE.

When one of the Tagbanuas of Palawan is found to be very sick, his friends gather with horns, gongs and drums, and give a concert outside the invalid's abode with a view to cheering him up and frightening away the evil spirit that torments him. Meanwhile no one is allowed to approach the sick person, and after the demonstration is over he is generally willing to die; at least strangers in the islands who have heard it agree that no person in who have heard it agree that no person in the best of health could be fairly expected to survive such a horrible noise. At all events, it is the practice for the person about to die to settle the details of his funeral in advance: locate his own grave, and tell the effects, quantity of food, clothing and weapons he desires buried with him. Immediately after death the floor is carefully sprinkled with ashes, and all relatives and attendants retire for a time. Then they cautiously return and examine the ashes; for it sometimes happens that the soul in leaving its life tenenent, also leaves its footprints in the

After this examination is over, they lonte the grave according to the direction of the deceased, and the spot is likely to

somewhat differently; it is not the living person that selects his burial-place prior to his demise, but the corpse. According to Professor Worcester: "The corpse is dressed in good clothes, and relatives and friends are summoned. The family of the deceased person name a certain place, and ask if he wishes to be buried there. Then they lift the corpse. If it seems light, the answer is considered to be affirmative, but if heavy, they try again and again until some place has been hit upon which is satisfactory to the departed, when the corpse suddenly becomes light. It is carried to the chosen spot, even if very distant, and may be buried in the earth, in a measurement of the provisions were expected in the middle of the cabin upon a stool, with one large fire under the bowels. This can be easily, gently and permanently done by Vernal Saw Palmetto Berry Wine. Not a liquor or patent medicine. A full list of ingredients and explanation of their action with each package. It is a tonic laxative of the highest to time one of the party spoke in a low, harmonious tone, concluding with a sort of laugh which was imitated by all the assistants; then they ate some pieces of dried meat, drank beer, and engaged in a dance. Next, beginning with the nearest relative, each one made a speech in praise of the deceased, and the fires were renewed. When the provisions were explanation of large fire under under the bowels. This can be easily, gently and the bowels. The subject of the bowels. This can be easily, gently and the bowels. The bowels. The subject of the bowels. Th

If one happens to be living in a Moro cave, or placed on a rude platform in except such bare necessaries as may be outcry in a neighboring ualay, or native needed by his immediate relatives, are house, accompanied by such sounds as left at the head of his grave. The mourners return to his house, and when evening comes build a fire in front of it, waiting in silence until the wood is all consumed, and watching the dying embers. They say that they sometimes see their dead friend, sometimes only his footprints, in the ashe of the fire. Five days later all again return to the house. A bamboo pole is set up in the middle of the floor, with rattans attached to its top, the whole affair somewhat resembling a May-pole. Each person sits down, grasping the end of one of the rattans, and all begin to chant the "bactal" a trange and your longthy song "bactal," a strange and very lengthy song, which recounts the remarkable adventures of a mythical person named Dumaracol. The bactal is handed down from generation to generation, and must have originated at a time when the ancestors of the Calamianes Tagbanuas were far more civilized than are the present representatives of the tribe; for in it reference is made to articles which those of this generation do not possess, and would not understand the use of. The singing of the bactal is kept up on three successive nights, from dusk until daybreak. The singers stop occasionally to eat, and sometimes dance in order to keep themselves awake. The performance is repeated after

> has occurred is always abandoned." PROTECTION FROM THE DEAD.

the rice harvest, and even a third time,

if the relatives can afford to pay for the

food necessary to keep the participants

in good spirits. A house where a death

The ancient Visavans buried their dead in well-constructed wood coffins made in two pieces. The lower and larger part was dug out of a solid log, the opening just large enough to admit the body by packing it in closely, so as not to invite the death of another member of the family to fill out the space. The lid was similarly made, but shallow. These coffins were locked, and in the case of ancestors and heroes were placed on cliffs and in caverns along the sea-coast, to be worshiped by passing sailors. Various implements, irms, apparel, and sometimes jewels of the deceased, were placed with the coffin. Sometimes a guard was placed over it for a time; but, it is asserted, this guard was not for the purpose of protecting the corpse and its furnishings, but to protect living sailors who might be tempted there lest the dead person should snatch their lives away. Mas, an old writer quoted by lagor, says: "They sometimes embalmed their dead with aromatic substances and placed those who were of note in chests carved out of a branch of a tree, and fur-nished with well-fitted lids. The coffin was placed, in accord with the wish of the decased, expressed before his death, either in the uppermost room of the house, where articles of value were secreted, or under the dwelling-house in a kind of grave which was not so. kind of grave, which was not covered, but enclosed with a railing; or in a distant field, or on an elevated place, or rock on the bank of a river, where he might be venerated by the pious. A watch much has a sore mouth for a period sufficient to precisely fit its misdeeds. The thief and bribe-taker is punished in his hands; the covetous and lustful are punished in the eyes; while the man who talks too much has a sore mouth for a period sufficient to available his account of the coverage of person should drag the living after him." According to another authority, Gaspar, The dead were rolled up in clothes, and with the Moros along this line. The Tagplaced in clumsy chests, carved out of a banuas of Palawan have no faith in hu-

Ancestral worship seems to have gained a foothold early among the Visayans; for it was the ambition of the aged when about to die to choose as their places of interment, some conspicuous spot in a mountain top, or projecting headland of the sea, that they might be venerated by mariners who passed. Numerous cliffs and sea-caves along the shores of the Visayan Islands are still pointed out where such interments were made. Jagor, who visited the islands in 1850 and 1860, describes one method employed in broaking up this process. method employed in breaking up this prac-tice. He says: "About 30 years ago a zealous young ecclesiastic, to whom these heathen practices were an abomination, determined to extirpate them by the roots. With several boats well equipped with crosses, banners, pictures of saints, and all the approved machinery for driving climbed amidst the sound of music, prayers, and the report of fireworks. A whole pailful of holy water first having been thrown into the cave for the purpose of confounding the evil spirits, the intrepid priest rushed in with elevated cross, and was followed by his faithful com-



panions, who were fired with his example. A brilliant victory was the reward of the well-contrived and carefully-executed plot. The coffins were broken to fragments, the vessels dashed to pieces, and the skeletons thrown into the sea; and the remaining caverns were stormed with like results.

hausted the neighbors and friends left, but the relatives kept the fires going for a fortnight, when the body was thoroughly dried and placed in a hole under the house, to be subsequently placed in a niche of the wall where other deceased relatives had

in the Philippines does not differ essentially from that in other countries, there were certain incidentals under the old regime which are not practiced and would not be tolerated by Catholics in the United States. One was the practice of exhum-ing the bones of the buried after a certain ime, if the rent of the grave was not paid, and throwing them onto a common bonepile, where they were exposed to the gaze of the curious. In nearly every large town occupied by our troops, devout Catholics among the soldiers were shocked at these displays. The practice was discontinued at the Paco Cemetery, Manila, after American occupation.

A REALLY UNDESIRABLE HELL. Whatever his belief in a future life, if he really possesses one, the ideas of the Philippine native are likely to be very definite on that subject. The Moro belives in hell, but he does not believe in hell-fire. While there may not be strikes



among the workmen of that lurid realm purified by punishment, goes to heaven Our universities might find an opening block of wood, and buried under their houses, together with their jewels, gold rings, and some plates of gold over the mouth and eyes, and furnished with provisions, cups and dishes."

Dantas of Palawan have no faith in human flight. They say that the soul does not ascend into the skies at death, but traverses a narrow passage in the earth until it reaches the judgment grove of the giant Taliakood, who tends the fires forever burning among shadowy tree trunks, and is the inquisitor of each traveler. Each soul has a witness, a small insect like a louse, which answers for him. It

center of the earth. There are differences of belief among ers say that all souls remain dormant in the air until the Day of Judgment, when the weigher, assisted by Michael and Gabriel, will place each soul in the balance. Those laden with sin will sink into hell and the pure spirits will rise to the de-lights of a Mohometan Paradise. A More Benjamin Franklin was once described to me, who had wise opinions on many sub jects, and had renounced the faith alto-gether; but he did not live in their territory, but in a town of the Camarines.

MURDER TO PLEASE GOD. The great majority of Moros are very fanatical, and believe that killing a Christian goes a long way toward finding favor with heaven; hence the stubborn resistance they have made against the Spanish, and their tendency to run amuck amongst Christians. That a similar tendency is sometimes found among Visayans, Taga-los, and other Christianized tribes is true, but this is attributed by some to Mahome tan teachings and influence prior to the ad-

vent of Spanish rule.

While it is impossible to determine the time when the Mahometan faith was implanted in these islands, there is no doubt that it was long prior to the discovery of Magellan. A short time before my arrival at a hotel in Iloilo, Panay, where I stopped for several months, the former Spanish proprietor and owner, Senor Spanish proprietor and owner, Senor Gacha, and two others had been killed by a Christianized Visayan running amuck; and such cases are not infrequent. It is a question, of course, whether this practice is not due rather to inborn savagery than to the influence of Islam; but supposing that Mahometan domination existed for several centuries prior to the arrival of the Spanish. Among these the practice of circumcision, which I was assured was general among the Christianized tribes; a similarity in the ancient script of the Tagalos, Visayans, and other tribes, to the Arabic; the fact that among the chiefs encountered in Luzon on their first arrival by Legaspi and others, several bore the name Soliman, suggestive of Moslem contact and ancestry; another circumstance is the ease.

I went through more n twenty ights where shell and bullets fiew,

Shell and bullets fiew,

An' stained the soil of Dixie with my blood a time or two;

An' ever since, the greatest joy o' life has bin to set

And fight them bloody scraps agin with some old comrade vet,

Or git the children round me like an eager lis'nin' walk;

But since that boy o' mine got back, I stand no show at all! ancestry; another circumstance is the ease

Don't Walt Until It's Too Late.

the deceased, and the spot is likely to fixed by him beneath the very floor print he cleared space about his dwelling. The grave is then prepared, and the prepared, and the body, dressed in its best apparel, together with the working tools and waspons of the dead, and a liberal supply of provisions, placed therein. A circle is formed and as the bactal, in honor of the departed. Then the house and grounds are abandoned forever.

CONSULTING THE CORPSE.

In the Calamianes north of Palawan, a found of the Tagbanuas is conducted somewhat differently; it is not the living person that selects his burial-place prior to his demise, but the corpse. According person that selects his burial-place prior to his demise, but the corpse. According the most constinuation and the parameter were stormed with the results. The objects of superstition have indeed the work and they were stormed with the results. The objects of superstition have indeed the constinuation for the work out of the body all the woes and miseries caused by a clogged up system, self (an' thurs' no lie!

BARED BEFORE BURIAL.

Some of the pagan tribes of northern that the bowels are weak, so that they can his first the bowels are weak, so that they can his elects his burial-place prior to his demands and they are many. Constipation means that the bowels are weak, so that they can his elects his burial-place prior to his demands of the same old stories he has heard since fust he saw the light:

The objects of superstition have indeed the woes and the work and they out of the body all the woes and miseries caused by a clogged up system, self (an' thurs' no lie!

Is an woone rocky service, an' I fought swas brought was brought and they saw some rocky service, an' I fought swas brought and they saw some rocky service, an' I fought swas brought and miseries caused by a clogged up system, and they saw some rocky service, an' I fought swas brought and they are many. Constipation?

BAKED BEFORE BURIAL.

Some of the pagan tribes of northern the body of the line state th Do you know what it means to cur-

hausted the neighbors and friends left, but the relatives kept the fires going for a fortnight, when the body was thoroughly dried and placed in a hole under the house, to be subsequently placed in a niche of the wall where other deceased relatives had been deposited.

REBUKE THE DEAD BODY.

In Lepanto Province when a prominent Igorrote dies his relatives are notified promptly, and the burial does not occur till all have arrived. They gather about him while the feast is in progress, and each relative, beginning with the eldest, taking the hand of the dead in his, asks him in a kindly but serious tone, why he has felt thus constrained to leave his family and friends? Igorrote comms are usually square, with an oval top, and the dead are interred sitting. The coffins are placed in caves or clefts of the rock, and surrounded by the arms, clothing and ornaments of the departed.

While the Roman Catholic burial service in the Philippines does not differ essentially from that in other countries, there were certain incidentals under the old subjects of that extraordinary man carried the beliefs of Islam throughout India, extended them over the islands of the sound

> SOURCES OF THEIR FAITH. The worship of the serpent by the Samales of southern Mindanao and of the monkey by the Subanos of the western peninsula, suggest Hindoo contact; while the prevalence of ancestral worship so general to-day among the pagan tribes, and which tinctures the views of the Christianized natives, may be attributed to the influence of the Chinese as found in the religious philosophy of Confucius. I was told by an American officer located at the religious philosophy of Confucius. I was told by an American officer located at the religious philosophy of Confucius. I was told by an American officer located at the religious philosophy of Confucius. I was told by acclamation for Lieutenaut-Governor on the ticket with Gov. Foraker, but de-Bangued, Abra Province, Luzon, that a chief of the Igorrotes, an educated man of an investigating turn, claimed a pure Hindoo or Brahmanistic origin for the faith of his tribe; and this officer asserted that they possessed anitos resembling the idols of the Hindoos. So it is not unreasonable to believe that the natives of the Philippines have at one time or another, in whole or in part, been subject to a great variety of religious influences.

and the other archipelagos of Oceania."

That these influences have tended, among illiterate tribes, to raise thought and character somewhat above the low levels of savagery, cannot be doubted; but it is only fair to say that none of these, not even the Moslem influence, can bear comparison with the civilizing influences, considered from a purely secular point that the Roman Catholic Church has exerted upon the Filipino people. Take the While not denying that there may be extending to their progress; and in this re-spect the influence of the Catholic Church in the Philippines deserves our high com-mendation. The adaptability of that faith to the native mind, the effect of American occupation, and the future faith of the islands are questions that remain to be considered.

(To be continued.) STAND TOGETHER. BY GEN. WILBER F. HENRY. (Air Greenville.)

'Till life's battle shall be'done.

Stand together, touching elbows,
As we stood in days of yore,
When we braved the hail of battle— Heard the causon's awful roar.

Comrades, we have glorious mem'ries,
By no others understood,
Mem'ries of a mighty struggle,
A Nation saved by royal blood.

Keep those memories ever sacred In the heart as days go by: Let them be as rays of sunshine When the shadows heavy lie.

Let us keep the fires fraternal, Burning brightly in each breast, Till for us the taps are sounded

When our last discharge is given, And our service here is o'er, ay we be prepared for muster Over on the other shore.

And we take our final-rest.

BARMANVETERAN VANQUISHED. Since I came back from bloody war

eighteen sixty-five, Shot up in quite annoyin' way, but glad to be alive,

It's been the pleasure of my life to set my frisky jaw

The plant of the pleasure of my life to set my frisky jaw

Methodist Church against that institution, It's been the pleasure of my life to set my frisky jaw

A-waggin' 'bout the dangers an' privations that I saw. I loved to fight the battles o'er, an' felt an honest pride
In tellin' of the part I took upon the Union In grim recitals tendin' to 'most any heart appall. But since that boy of mine got back, stand no show at all.

guess for 'most a thousand times, and An' told my children thrillin' tales of how their daddy fought.

An' when the neighbors'd come in, my martial tongue would flop

Until I'd know they'd wish to gosh the cussed thing'd stop.

I'd tell 'em of the tented camps, marches and the fights,

The fun around the camp-fire in the bivouac o' nights,

An' all the dire privations that a soldier
could befall; But since that boy o' mine got back, stand no show at all!

I marched with Billy Sherman from Atpractice is not due rather to inborn savagery than to the influence of Islam; but there are other and stronger reasons for supposing that Mahometan domination existed for several centuries prior to the ar-

> Of course, as weteran soldiers will, some yarns I'd of a spin f given an assay for truth would pan out mighty thin:
>
> An' had some old reliable prevarications I
> Had come to think was gospel truth myself (an' tlunt's no lie)!

PERSONAL

mell became a clerk in an establishment for manufacturing agricultural implements, located at Springfield. He rose to the position of bookkeeper, and then to partnership in the firm of Warder, Bushnell & Glessner Co., manufacturers of farming implements. It was incorporated as a company, and he became its President in 1886. It was one of the largest factories of its kind in the world, and recently, feeling death was near, Gov. Bushnell divided among his family \$750,000 worth of this very valuable stock. He was an ardent Republican from the beginning of the party, attending all its meetings and conventions, and helped greatly with his means and personal influence. During the war he raised a company for the 182d Ohio—100 days regiment—and became its Captain. He was an enthusiastic member of the G. A. R. and a tower of strength for Mitchell Post. He was also one of the founders of the Ohio Society of the Sons of the Revolution, was four years Quartermaster-General on the staff of Gov. Foraker, and in 1887 was nominated by acclamation for Lieutenaut-Governor on the ticket with Gov. Foraker, but declined to accept the nomination. He was several times urged to become a candidate for Governor, but refused, and supported clined to accept the nomination. He was several times urged to become a candidate for Governor, but refused, and supported Maj. McKinley. He repeatedly declined to be sent to Congress, but in May, 1895, the Republicans nominated him for Governor, and he was elected by a plurality of 92,622—the largest plurality since the day of Gov. Brough's victory. Two years later he was re-elected. Mitchell Post and two companies of O. N. G. setel as a second of the companies of O. N. G. setel as a second of the companies of O. N. G. setel as a second of the companies of O. N. G. setel as a second of the companies of O. N. G. setel as a second of the companies of O. N. G. setel as a second of the companies of O. N. G. setel as a second of the companies of O. N. G. setel as a second of the companies of O. N. G. setel as a second of the companies of the com two companies of O. N. G. acted as escort to the remains, and 17 guns were fired

as the body was lowered into the grave. He was also a 33d degree Mason, and the Masons turned out in large numbers to his funeral. Col. Chas. Denby died at Jamestown, N. Y., Jan. 13, at the age of 70. He was born in Mountjoy, Va., June 16, 1830, graduated from the Georgetown (D. C.) University, and in 1855 entered upon the erted upon the Filipino people. Take the single item of architecture; a Moro mosque is a mere shelter, a village but a collection of shanties; but a Visayan, Vicol, Tagalo, or Ilocano town, with its church, plaza and tribunal building, always bears the suggestion of civilization.

University, and in 1855 entered upon the practice of the law at Evansville, Ind. Upon the firing on Fort Sumter he sided with the Union, and helped raise the 42d Ind., of which he became Lieutenant-Colonel. He was struck by a minie ball and had his horse killed under him, at Perryville, and was appointed Colonel of one amples of great honesty and virtue among of the new regiments, the 80th Ind., but the Moros, and even among Maguianes, as his disabilities would not permit him to the Moros, and even among Maguianes, as told by Professor Worcester, yet the highest morality is that which stands the strain of the highest civilization toward which the race tends. Every people who make the slightest effort in that direction are doubtless entitled to be informed in the practical arts science and in everything practical arts, science, and in everything balmed beef" charges. He was also a tending to their progress; and in this remember of the Philippine Commission, and a delegate-at-large from Indiana to the two Democratic Conventions of 1876 and 1884. He was a charter member of Farragut Post, G. A. R., and held in much esteem by the comrades in Indiana. In 1858 he married Martha Fitch, eldest daughter of Senator Graham N. Fitch, of Logansport, Ind., by whom he had eight children, six of whom are living.

Capt. G. H. Holden, Co. H, 179th N. Y., and Captain on the General Staff during the Spanish War, is spending the Winter months in Washington. Capt. Holden saw long and honorable service in the civil two Democratic Conventions of 1876 and

long and honorable service in the civil war, and led the brigade that first broke through the rebel lines at Petersburg, Va. April 2, 1865. He received 17 scars during his service. Capt. Holden's home is in Duluth, Minn.; his Washington address is 809 H Street, northwest. Mrs. Ruth Brown Thompson, a daughter of old Ossawattamie Brown, died at

her home at Pasadena, Cal., Jan. 15, at the age of 75.

The Rev. John Lanahan, who died recently at his home in Baltimore at the age of 88, was one of the earliest evangelists who laid strong and well the foundations of the Methodist Church in this country. He was born in Rockingham Co., Va., and entered upon the ministry in Baltimore Conference in 1838. Since 1856 he had been a member of every General Conference, which is a record without parallel except that of Peter Cartwright. He was a man of strong convictions and overher home at Pasadena, Cal., Jan. 15, at allel except that of Peter Cartwright. He was a man of strong convictions and overpowering eloquence, which did not diminish with his age, his last sermons being, if anything, more impressive than those of his earlier life. He began as one of the patient, ventursome, all-enduring circultriders, who built up the Methodist Church in the wilderness. He was a man of large physique, snow-white hair, and most striking presence. He had a deep, sonorous voice, and was thoroughly familiar with parliamentary law, which made him a power in any meeting where he was present. Methodist Church against that institution, and making it the immense force that it was in the war for the Union.

In the 36 years of the existence of Lincoln Post, of San Francisco, Cal., it has never had a Commander die in office until the recent death of Comrade Thos. D. Barnstead, and his decease was in many ways a matter of the deepest sorrow to his comrades. They have appressed this in a

way a matter of the deepest sorrow to his comrades. They have expressed this in a tribute to his memory of the highest charged to the hig comrades. They have expressed this in a tribute to his memory of the highest char-

Ex-Gov. Asa S. Bushnell, of Ohio, died at Grant Hospital, Columbus, O., Jan. 15, and his remains were taken to his home in Springfield, O., where they were accompanied to the grave by an immense cortege, including a great number of prominent people from all parts of the country. Comrade Bushnell was born at Rome, N. Y., Sept. 16, 1834, coming from Revolutionary ancestors. His father moved to Ohio in 1845, and Asa S. Bushnell became a clerk in an establishment for manufacturing agricultural implements, located at Springfield. He rose to the position of bookkeeper, and then to partnership in the State House and to follow his body to the grave. Comrade Bloomer also recalls the fight of the 1st Minn. and the Vermont regiments at Savage Station, and would like to have some of the gallant Vermont boys who were with him on that occasion, write to him.

Comrade W. W. Ryun, who was wound-

from wounds, having been shot on the right side, from which he sustains injuries in hips and back that inflicts pain and paralysis that necessitate resort to erutches. He suffers from rheumatism. and is otherwise in poor health. His rension is only \$8 a month.

Maj.-Gen. J. Warren Keifer delivered a

very important address at the Ohio Centennial Celebration at Chillicothe, Ohio, May 20, 1903, giving the military history of Ohio from the War of 1812, including the Civil and Spanish-American wars. The address has been reprinted from the Archeo-logical Historical Society Publications, in a neat pamphlet which is very interesting

Statistics as to Criminal Assault.

In the whole United States there are 3,000,000 negro males over five years of age. In the past 12 months, 38 negroes committed the crime of assault, for which 30 were lynched and eight legally exe-cuted. So that the ratio of the crime is less than one to 100,000 of the colored males in the whole country. In Chicago, in the same 12 months, the same crime was committed by 63 white men, or at the ratio of one assault to each 12,000 white males over five years of age in that city. These statistics are not quoted in praise of the abstention of negroes, but as an in-teresting contribution to the discussion of race tendencies.

THE LITTLE WHITE SUNBONNET. How dear to my heart are the scenes of

my childhood. When fond recollection presents then And every loved spot which my infancy delivery. Applications should be made to

treasure, The little white sunbonnet our girls used

The belies of to-day in their scorn would deride it.

And wonder how maidens could wear such a fright,
But when 'twas protecting a dear head
inside it,
To us old-fashioned boys 'twas a

heavenly sight. No ornaments decked it, it bore no fine hoes, No ribbons of bright-colored hues did it But hid in its depths was the sweetest of

Oh, the little white sunbonnet our girls When school was dismissed on her head we would set it

And tie the long strings in a knot 'neath
her chin,
Then claim from her lips a kies, and may-

be we'd get it.
For stealing kisses in those days was 1831 F STREET, Then homeward we'd speed where the brooklet was splashing

Down through the eld wood and the meadow, so fair,

The skies not more blue than the eyes that were dashing than the eyes that were dashing the eyes th

girls used to wear. In front of her mirror a proud dame is now standing,
Arranging a prize on head, now so white! She turns, while her bosom with pride is expanding,
And asks if it isn't a dream of delight!
But I speak of the past, as I make the

inspection, Of days when to me she was the most tears gem her eyes at the fond recol-

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aich as he.

An' then he'll turn his talker loose with stories that'd make.

The devil want to grab his hand for a fraternal shake.

I used to think that I could lie with purty nervy gall;
But since that boy o' mine got back, I stand no show at all.

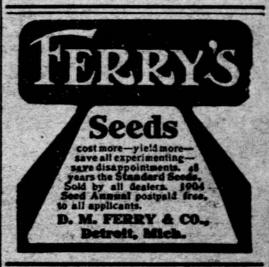
A Compliment.

A Complime

es of trial treatments of his Aut and Air Cure on one hundred pat rere consumptives in the lower stages, others of a catarrhal, asthma-chial nature. The record of each pe the Doctor is the home treatmen gratifying features in connection with the treat-ment was the rapid healing of the cavities and ubercles of the lungs and the raw, ula breathing organs. This is phenomenal, and ample proof that this great discovery has solved the problem of a permanent cure for the thousands of sufferers from all catacrhal, brenchial and lung troubles. In his account of ft, the Doctor says: "No germ of Catarrh, Asthma, Bronchitis or Consumption can live under the action of this powerful antiseptic. When taken internally and breathed and inhaled into the air passages, bronchial tubes and cells of the lungs, the germs are at once destroyed and ex-pelled from the system, and the disease is arrested and cured by removing the cause."



History of the 74th Ill. The committee which has had in charge the publication of the History of the 74th Ill. announces that it has completed its work and that the same is now ready for Hosmer P. Holland, Secretary, Rockford,



PENNEBAKER & IONES Attorneys and Counselors WASHINGTON, D. C.

We think very rew officers were properly paid. Widows (even if remarried), or other heirs, are enti-tled. Write for details.

We are especially anxious to communicate, with o'll-cers (or their heirs) who (1) were not paid for recruiting services, or for services rendered prior to fituater in; (2) who were denied bounty by reason of promotion; (3) who were dismissed from the service; (4) who were denied travel pay by reason of resignation for personal reasons or convenience; (5) who were not mustered and paid because command was below minimum num-ber, and (6) who lost U. S. pay by reason of State pay-

DECISIONS

Children no longer d. nied pension because over 16 on July 1, 1880. Children of marriages dated since June 36, 1890, entitled under act of June 27, 1890, regard-

Confederate service no longer a bar to pension for subsequent loyal service.

Let us take up your case. De Officers' Accounts, and military and naval pay claims generally, receive careful attention. We have secured favorable se

HILO B. STEVERS & CO., Attys., 800 14th St. N. W., Washington, B. C. Founded 1864 by Milo B. Stevens, 16th Ohio Batters, Brauvelies at Chicago, Cleveland and Detroit.

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